

THE  
TOLERATION  
INTOLERABLE.

In a full and clear

ANSWER

To a Nameless Printed LETTER  
TO A  
MEMBER of PARLIAMENT  
FOR  
LIBERTY of CONSCIENCE.

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2 Pet. 2. 19.

*Whilst they promise them liberty, they themselves are the servants of corruption.*

Rom. 13. 5.

*You must be subject — for conscience sake.*

1 Cor. 1. 10.

*I beseech you, that ye be perfectly joyned together in the same mind, and in the same judgement.*

Conscientious Subjection is true Liberty.

*Est obedientia hæc non servili metu, sed charitatis affectu servanda. Greg.  
Mor. l. 12.*

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L O N D O N :

Printed, by J.C. for Robert Pawlet, at the signe of the Bible in  
Chancery-Lane. 1670.

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TOLERATION

IN TOLERA BLE

in 1688 and 1689

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To a Nameless Printed Letter

TO A

MEMBER OF PARLIAMENT

FOR

LIBERTY OF CONSCIENCE

By the same Author

As in the former Edition

With some Additions

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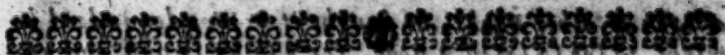
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TO THE  
AUTHOR of the LETTER.



There are three things that your  
addressed to him that writes a Letter  
contains. If his Letter be answered  
sincerely, and if when it is answer-  
ed, the duration, and true nature  
of the party answered be mani-  
fest. If the Letter be sealed  
open, and not sufficiently seal-  
ed up.

For the first, I pray be pacifi-  
ed, your Letter is answered, if  
not by him to whom you wrote; yet by another.

For the second, excuse your Answerer, who knows so much  
as by guess or imagination, either know your name, your  
place, or calling, or condition; whether of the Laity or  
Clergie; whether of better or meaner rank; or your Per-  
swasion, whether Romanist, or Independent, or Anabap-  
tist, or of any other Sect: a member of the Church of  
England, as by Law it stands establish'd, he believes you  
are not.

And as to the third, your Letter comes to him open out  
of the Press; and if his Answer ever come at all to your  
hands, which perhaps it never may, it must come to you  
out of the Press, or not at all.

How long your Letter hath been abroad in the world he  
knows not; but hapning to be at the A<sup>U</sup> at Oxford this  
Summer, and seeing it lie open upon a Booksellers stall,

## To the Author of the Letter.

As you do not think, he thought it. Wonder indeed he might, to see so small a Book, for a thing so vast and unlimited as Liberty of Conscience. But yet he thought it no wonder to find a Book for Liberty to be unbound. He is sorry to see any man plead for Liberty in licentious times. Though your bellows are crackt, and blow not very well, yet you endeavour by this your Letter to blow up the flame, which may prove fatal to yourself, who or whomever you rate. You had done much better, if you had written for duty and obedience to Magistrates and Governors, in which you might have had solid comfort, and inward satisfaction, although no doubt you had less pleased the giddy-headed and profligate sort of people.

Yet I must say, you have pleaded so weakly and unsuccessfully for Liberty; that if you can do no better for Government, Magistrates and Obedience, it is better you let it alone. But indeed, what can be said to any purpose in a bad Cause? So I do not so much wonder at you for writing and acting in the Cause, as in writing at all for the Cause, especially at such a Season as this. And I shall duly mind you of what Zaney sometime said, *De libertate periculosum est liberius loqui, ne libertatis pretextu in effrenatam licentiam se homines proripiant.*

Farewell.

THE



THE  
TOLERATION INTOLERABLE, &c.

**T**Here are four things to be done by him that Answers a Book short or long : 1. To take the clear and full scope of the Writer, without which a man shall but shoot at Rovers, and *Andabatarum* more, fight Lindfold. 2. To gather out his principal Arguments, by which he would maintain what he drives at. 3. To give a full and satisfactory Answer to those Arguments. 4. In all, to use that *clearness, brevity and sobriety*, as may give satisfaction to searching, studious and Christian minds. All these four are here *endeavoured*, and I hope effected, through Gods good blessing.

Begin we with his *scope*, which is, that not onely all diversity of Opinions, but of Religions, should be tolerated : That it is lawful to *enact* for such a Liberty : That Dissenters should not be subjected to any *penalty*, nor excluded from *Publick Offices* of trust and profit, in Senate, Army or Court. That this is his aim, see page 8, 9, 10. and other places of his Letter.

*Argum.* 1. His first Argument is taken from the *Israelitish* Government, till the return from the Captivity; and may be thus framed :

*If the Governors of Israel did give that liberty of Conscience, and suffer several sorts of Religions amongst themselves, as he pleads for : Then the Christian Magistrate may and ought to do the same :*

*But the Governors of Israel did so ;*

*Ergo, The Christian Magistrate ought, &c.*

*Ans.* Both Propositions are denied.

I. The Consequence of the Major.

1. Because he makes it not to appear, that they to whom Liberty was so granted (if any was) were men of the same stamp and temper with our Dissenters; *viz.* men so dangerous : Therefore the case is not the same, if the Minor were true.

2. The Christian Magistrate knowing that Christ is not divided, and that Christ and his Apostles command *Unity* above any one thing, may not set up amongst Christians, Religion against Religion; which is not onely a reproach, but destructive to Christianity.

II. The

II. The *Mixon* is flatly denied. Nor doth he prove that the *Profelyti Domicilii*, or in the phrase of the Old Testament, the *Uncircumcised Strangers*, had liberty to set up a Religion or Church, opposite to the Religion of the Israelitish Nation: Or if he could prove it, it serves not his turn, seeing the Question is about *Natives*, not about *Strangers and Sojourners*. And whereas he saith these *Profelyti Domicilii* were so far from being concluded by *Moses* his Law, that it was death to observe it; I know who said so before him, and believe it is onely founded on *Rabbinical Tradition*. Under Prohibitions the very *Strangers* were concluded, *Ezek. 12. 19.* The seven days of unleavened-bread, the *Stranger* was to eat none; or to be cut off if he did: it's meant of the *Uncircumcised Stranger*, or *House-Profelyte*, *Exod. 20. 10.* nor the *stranger* within thy gates. *Levit. 22. 10.* The stranger shall not eat of the holy thing. *So Verse 13.* *Levit. 24. 16.* the stranger that blasphemed was to be put to death: And *Verse 22.* *Ye shall have one manner of law for the stranger, as for one of your own country.* (See *Numb. 15. 31. & 35. 10. 38. & 18. 32.*)

Whereas he tells us they were onely obliged to the seven Commandments of *Noah*, he might have done well to have told his Readers what they were. And because he hath not done it, I shall do it for him, according to the relation of Tradition. The (a) Commandments given particularly to *Noah* from God after the Flood, are but two; viz. Not to eat blood of Beasts; nor to shed mans blood. So the Scripture. As to *Noahs* Commands to his Sons, I have seen in an Author these following, which may as well be seventeen as seven; but it's bare Tradition, and no better.

*Hec sunt verba magni Vandimonis, &c. Noe. Audite filii nepotesque mei verba mea: Vos maximis Esari (id est, Deo Opt. Max.) non ingrati, ipsum timeate solum. Ei servite ex mentibus vestris. Ejus altare non pollinatur. Animum fratris sui nullus exquirat, sicut fecit Cainus. Sic inter vos vinculum pacis & nunquam rumpatur; & si non fuerint inter vos dissensiones, omnia prospera succedent vobis. Qui Deum non timeat, & qui a fratribus diffinitur, excutatur a vobis, quia discordia fratris omnia corrumpit. Nolite provocare Deum in fornicatione, in iniquitate, & in nequitia. Reminiscimini Deum, qui fecit vos, liberavit vos ab aquis, &c. Ipsam amate solum; & omnia in timore ejus facite. Sacros Ritus & Ceremonias, & omnia que relinquo vobis, custodite semper, eaq; filij vestros docete, &c.* *Curtius Inghiramus in Fragmentis Ethraic. Antiquitatum, pag. 175.*

He tells us, "he passes by the times under *Hezekiah* and his Predecessors, downward from *Zorobabel* to him.

And well he may, seeing they afford him nothing to the purpose. However, he endeavours a second Argument from them; which seems to be this:

**Argum. 2.** *If there were several Sects, as of Scribes, Pharisees, Sadducees, &c. tolerated by the Jewish Powers: Then several opposite Churches amongst Christians, ought to be tolerated by the Christian Magistrate.*

*But the first is true.*

*Therefore the latter also.*

**Answer.** The *Major* is denied upon the former grounds that the *Major* of the first Argument was.

The *Minor* in like manner is denied; and let him prove by Scripture, if he can, that any of the forenamed Sects refused to joyn in the Worship of God, or had by *Authority* Separated Congregations. If he cannot prove this, it is in vain to plead, that because our Saviour never reprov'd the Magistrate for tolerating; *ergo*, They did well to tolerate. And besides, our Saviour might from his heavenly wisdom forbear the reprov'g of some things; or if he *did* reprove them, it is not necessary the Scripture should record it. Sith the Scripture says, *Many things Jesus did, which are not written*, John 21. 25. *Negative* Arguments from Scripture are weak and fond: The Scriptures relate not, that Jesus reprov'd the Magistrates; *ergo*, he *dis*not. As to the *Essence*, the Scripture saith nothing of them, and much less that they were *allowed* by Authority to separate themselves.

**Argum. 3.** Your third Argument is taken from the *Converted Jews and Gentiles* of the first times; And if it be any Argument, must be thus framed:

*If the Apostles were against the Uniformity of Jews and Gentiles:*

*Then such a liberty as our Separatists stand for, is to be acted and pleaded for:*

*But the Apostles were against:* *ergo*.

**Ans.** I deny both Propositions. Your *Major* in this third Argument, is as false as both the other of the former.

1. Suppose the Apostles had not at *this juncture* of time approved of such an Uniformity of Worship and Liturgies; doth it follow, that afterwards they might not approve of it?

2. The case is much *different*: The converted Jews were newly removed from a different strict Law, and so might well be born withal

by the Apostles in some things, lest they should go back from Christ. Our Separatists never professed any Religion but the *Christian*, how unanswerably soever to it they have walked in it.

23. The Argument holds not from Churches not as yet settled, as to Fundamentals in Doctrine, to Churches settled.

I next deny your *Misr*, as very gross and ungrounded as will appear. It appears not the Apostles were either first or last against Uniformity of Worship. You tell us there was a vast difference 'twixt the Christian-Jews, and the Christian-Gentiles.

1. How do you prove the difference to be so vast, that they did deny Communion one with another, and so separated; or as the *Jews* and *Samaritans* to have nothing to do one with another? Prove this, or you do nothing.

2. What a gross inference is this of yours! The believing Jews endeavoured to bring the believing Gentiles to an Uniformity with themselves in the *Jewish Ceremonies*, which were to be done away; and the Apostle did not approve the Gentiles should be burthened with Judaical Rites; ergo, the Apostles did not approve of Uniformity. Or thus, The Apostles did not approve of Uniformity in what ought to be abolished; therefore, they approved of no Uniformity.

3. That which you produce for your opinion, makes manifestly against you. For why did the Apostles and Elders enjoin the Gentiles some few things; viz. concerning blood and things strangled? &c. Was it not to maintain a Correspondency and Unity one with another?

But here you bring us a *Criticism*: You say the Text *Acts 15*. is vulgarly corrupted. How prove you that? Because there is a differing Manuscript-Copy in the Kings Library. Well. But another differing Copy in any Library doth no more prove the used and vulgar Copy to be corrupt, then a mill-shilling proves all other shillings to be a corrupt or false coin. How prove you that the used Text is not taken from a Copy *ancient*er then the Manuscript? But I pray what is the great difference? Forsooth it is this; it seems that *τίτος* (not *τιτῶν*, as you or your Printer misaccent it) is not to be found in the Manuscript. It may be so; but if it be not there, there it should be: For the Apostles and Elders were to tell the Churches what those things necessary were, else they had been at a loss; for necessary is a general word, and the Christians (for ought we can learn) knew no more what was *Noahs Heptalogue* then you or I do.

You add learnedly as follows; "Who will believe, that the Holy Ghost thought it necessary to salvation, that we neither eat black puddings or Rabbits?" Here

if *Heaven* Sir you mislike the *Apostles* wrote about things necessary to peace and compliance in these two things, not things immediately necessary to *salvation*. You sh<sup>d</sup> regard to no man's *conscience* as a *band* to your Bill of fare, you have done nothing so regularly in all your Letter as this, that having first served in the black puddings, you have saved the *Rabbit* for the second course. I know some that have stumbled at a black pudding, yet the proof of their Conscience hath been in the eating. Perhaps also some may scruple at *Rabbits*, because they are killed by a *snail's* blow in the neck, and bleed not; but I believe, if *Hunger* should pinch them, they would choole rather to eat a *Rabbit's* leg, then kiss the *Hares* foot. So I have known some that would crine it, as if *scandal* to eat what they call *Superstitious* Eggs, and yet encouraged by hunger, and the good example of others, they have been so forward as to scall'd their throats, and so have went for their failing in their forwarthness.

But (S<sup>r</sup>) because you have beautified your Book with a shrewd Criticism, let me for good manners sake return you another. I can do it without hiding the corruption of Texts. Or if it be not a Criticism, let it be an Observation. You tell us in downright English, that by blood is meant blood-shed; and that things strangled is added, and is a corruption of the Text. For Gods sake, be not so bold with the Text. Corrupt glosses are not so dangerous, or presumptuous, as daring Criticism, that will tell you this or that Text is corrupted, when the Text is not for their turns. The Apostles intended here to enjoin the believing Gentiles some things that might give satisfaction to the believing Jews, and yet not burthen the said Gentiles: 1. To forbear things offered to Idols: of which S. Paul speaks more at large 1 Cor. 8. and also Chap. 10. shewing it might be done, so it were without offence; and therefore you and others grossly mistake, in taking it to be gross Idleness, that is forbidden the Gentiles in this place. 2. Things strangled, because the blood was not poured out; at which the Jews scruple to this day. 3. Blood, that is, eating blood: A Commandment of God given to Noah, Gen. 9. 4. and after to the Israelites, Levit. 17. I scarce know how a man can do much more violence to a Text, than by understanding it of Murder, or Man-slaughter. 4. Fornication is added, not as a thing of like indifferent nature, but as shewed so by the Gentiles; as may appear by S. Pauls Epistles, and as it is at this day esteemed by many Romanists, both by their judgement and practice, and by not many others in practice at least, the greater their sin, and sadder their accounts. That therefore Fornication is to be not abstained from,



the Law given to Moſes, & that ſuch frequently forbidden in his  
 Scriptures, he doth the Seventh Commandment, and other Scriptures.  
 But he is where makes mention of things ſtrangled to blood, which if  
 of criminal nature, with Prohibition, or things offered to Idols, as he had  
 done, which may perſwade that thoſe two Prohibitions were baſely for  
 a time, till the Jews were fully brought off from Juſtiniſm, and to  
 this, that the Law ceases, when the end of it ceases. Now the transfer  
 of this Law given to Moſes, and to the Iſraelites, which was the Sa-  
 crifice, is ceas'd. *Levit. 17. 11.* The life is in the blood, and I have given  
 it to you upon the Altar, to make an atonement for your ſouls, for I live in  
 the blood, they make an atonement for the ſouls, therefore I will ſet my  
 face against that ſoul that is in blood, whether be be of the ſeed of  
 Iſrael, or of the ſtrangers that ſojourn among you. But Sacrifice being  
 ceas'd, I doubt not but the Law is ceas'd.

*Argum. 4.* Your fourth Argument is taken from Chriſtian Religion  
 under the Chriſtian Emperors, whence you would argue that: *All*  
*Religion was in the judgement of the Primitive times, as to*  
*toleration, but destructive to Government: Then ought they to be so*  
*now.*

But all Religion were so, if it had been destructive to Government, and  
 Ergo, They ought to be so now. *Argum. 5.* You might as well to point out to us those Religious of  
 these later times, that differing from the Religion of this Nation, are  
 not destructive of our Government, for are ſo destructive to it.

2. If you could do this, yet there are other reasons, why ſuch a To-  
 leration as you plead for is not tolerable.

But I deny both your Propositions. Your Major, for three Reasons.

1. Because the Primitive times, and these do not in ſimilitude. There are  
 Some things might be tolerated then, which are not now tolerable.

2. If you mean that those primitive times are a *Regula* to these, you  
 miſtake: For nothing is a *Regula*, but what is *conſtituted* ſo that

you muſt point out that portion of those primitive times, viz. under  
 the Emperors, which was free from all wars, which you can never do.

3. If it was ſometimes the judgement of thoſe times, and ſometimes  
 otherwiſe, then can be no ſuch Argument: So that I deny alſo

to your Minor Proposition or Assumption.

2. I ſay you have not proved it either the *univerſal* or *conſtant*  
 judgement of thoſe times. As to *Terullian*, you mention not his  
 words, and ſo I am not bound to ſearch them out for you. As for

*Lactantius Dr. Juſtinus*, you had ſaved me ſome labour, if you had  
 cited

ated the Chapter. The words aimed at by you, are in Chap. 20. And if your Citation vvas not at second hand, you might see, that that Chapter is against the *Impious Heathens*, for forcing the Christians by tortures and other cruelties, to leave the Worship of God, and Christ his Son, to serve Idols. Doth this argue or make any thing against Christian Emperors, Kings and Magistrates, for compelling their own people, by pious and moderate Laws, to serve the living God? We care not what Baronius relates: The Question here is, Whether under the first Christian Emperors, all the Sects of Christians had at all times full Liberty of Conscience (as you term it) and were not subjected to any Penalties. This you boldly and ungroundedly affirm, page 84. and this I deny; and though it is more then I need to do, I prove the contrary. In Eusebius, lib. 10. cap. 4. Constantine writes thus to Melitades: *I would not have you suffer in any place any Schism or Dissention to arise.* And *ibid.* in his Epistle to Chrestus Bishop of Syracusa, he writes thus: *Since some have wickedly and perversely, gone about to sever themselves from the Religion of the Sacred and Celestial Power, and from the Catholick Opinion; I purposing that such consentient of theirs should be cut off, have written, &c.*

Socrates lib. 1. cap. 5. By Constantine's Edict, Arius and Eusebius (not Pamphilus) and Theognis were exiled; to wit, about the Doctrine of Arius. And cap. 6. This We also straitly command and charge, That if any man be found to hide or conceal any Book made by Arius, and not immediately bring forth the said Book, and deliver it up to be burned, that the said Offender for so doing, shall dye the death: for as soon as he is taken, Our pleasure is, that his head be stricken off from his shoulders.

Again, Soer. lib. 5. 10. Theodosius the Emperor sent for Nestorius Bishop of Constantinople, and reasoned with him, how he might rid the Christian Religion of the discord and dissention; how to reduce the Church to unity; how to sift out the Controversies and quarrels which molested the quiet estate of the Church, and rent asunder the Members of Christ: punishments to light on their heads who were discovered to be the Authors of Schism, and disturbers of peace and quietness.

Evagrius, lib. 1. cap. 12. Theodosius condemning Nestorius, uses these words: *We decree, That whosoever shall embrace the wicked opinion of Nestorius, and give ear to his lewd Doctrine; if they be Bishops, shall be banish'd; if Lay-persons, shall be accursed.* What have you gained now by quoting the times of the Christian Emperors favouring Li-

erty. When you see these Testimonies give I full and free latitude to your bold and false Assertion. Is not your Assertion true? You like not their Objection that say, the Roman Empire had a standing Army. Because (say you) the Army was diversified by several Religions so as to be divided into several Regiments. I must needs say, it is a *wholesome* Religion, that must be kept in order by an Army. And so should Liberty be kept in order by Religion. But whereas you say, that the Army was diversified by several Religions; if you mean, that men of one Religion were sever'd by themselves into a Regiment or Troop; and so in order, it is *gratuitum*. She who History for that, if you can, will show you to be false. Ergo. 4. Your Fifth Argument (page 5.) sounds thus;

If the ways which have been used to bring men to Uniformity of Religion, have been either evil or ineffectual: Then such a Liberty as separates them from, is to be added and pleaded for. *minde*. But the ways have been such. Ergo. *consequenter* such a Liberty as separates them from, is to be added. I have odd luck not to meet with one *single* Proposition or Assumption, that I can find fault with.

It follows not in your Major. That if no good or effectual means have been used, therefore this pleaded for Liberty of Conscience must be granted.

1. Because some good and effectual means may be found out, if none have been. A sinner hath continued long in sin, much means hath been used, but none hath yet been effectual to reclaim him; must he therefore be let alone, and no further means used?

2. Suppose we were content that means used, would be for the future ineffectual, yet may not we surcease from those means, if we find them agreeable to the Law of God; and these Humane Laws that are not repugnant to that Law.

3. Arguments from success, good or evil, in hindering any evil, can in no way justify the toleration or permission of that evil. If buckets, and engines, and hooks, and ladders were not effectual to save the City from being so far consumed by your Arguments, these helps must not be used for the future in any dear fire, but it must have a toleration to burn as far as it will, when ever it is kindled.

Your Minor you would prove by Induction: "Some ways used" (say you) are evil, as the Inquisition, fire and faggot. But to what purpose is this mentioned? As if we either had exercised, or were about to exercise that cruelty on others that hath been exercised on us for matter of Religion. A thing that I am fully persuaded never entered

into





they have publish'd to many large Testimonials of their Repentance; and made so much amends, by complying so fairly and sweetly with the Church of England, as now to make them *Sampson Foxes*. For I see not how possibly this can be applied to any so pertinently and clearly, as to the Covenanters of several Factions. It is true, as you say well, their *heads* look several ways; some towards *New-England*, others toward *Holland*; but their *tails* joyn'd in the *Firebrand*, the *Solemn League*. Onely they had *one* trick which *Sampson Foxes* had not, that at last, from *joyning tails*, they went together by the *ears*. But this it is to joyn together in *evil* and *unlawful* Forms. The *Jesuits* and *Dominicans* tails (which you speak of) may be tied to the former of the Covenanters (if you please) with a *Firebrand*.

Here follows next an *odd* passage, which smell's somewhat of the *Fryers Cowl*.

"Amongst Protestants (say you) how little are Controversies extinguish'd by the *dubious* and *general* Texts of Scripture. How little doth the *dubious* Creed of the Apostles conduce to the deciding among, &c."

First, If by *Protestants*, you mean the Protestants of the Church of England, pray what *Controversies* do you find amongst us? For we are not bound to undertake but for our selves. Are any *Controversies* (if any be) so *quick* as betwixt the *Jansenists* and their *Antagonists*; or betwixt the *Anabaptists*, and *Quakers*; and all other *Sectarians* one with another?

Secondly, What mean you by the *dubious* or *general* Texts of Scriptures? Must we understand you *sensu diviso* or *composito*? If *composito*; then your meaning is, that the Scriptures are *dubious*; and no way fit to extinguish *Controversies*; and then I see you are not for *S. Ambrose* his advice, *Scriptura interrogamus, Interrogemus Apostolos, interrogemus Christum*: You seem rather to be for the *usui creus*, and *plumbis regula*. But if you speak *sensu diviso*, meaning onely the *clear* and *plain* Scriptures, and to fly to them that are *most dubious* and *dark*. I perceive the *Apostles Creed* is also *dubious* with you; and because you give *us* a *rub* as well as the Scriptures, you leave me *dubious*, whether a man may find you at *Rome*, or at *Amsterdam*. But to bring you home to your Question; whether Forms be safe, or dangerous; whether the Scriptures and Creed be *clear* or *dubious*; or for ought else you have alledged in this Paragraph, you prove not the liberty contend'd for.

Arg.



Argum. 5. We jog on to your sixth Argument.

If mens minds cannot be united into one Religion: Then the Liberty of Conscience spoken of, is to be acted for.

But mens minds cannot. Ergo.

Ans. To your Proposition:

You may as well argue thus: If we cannot make all men just and honest: Then that liberty that they desire, to be Cheaters, Excommunicators, and such like, is to be acted for. But we cannot make all men just and honest: Therefore, &c.

If a Religion be a sound Religion, as we doubt not the Publick Religion of the Church of England is, men are bound to rectifie their Consciences; and the Magistrate, whose Conscience tells him that the Religion he establishes is sound and good, ought to endeavour its Propagation, and his Subjects ought to submit to it.

Either you are one of these Dissenters, or not. If one of them, you have cause to ask God and his Church pardon that you are so. If not, you have cause to do the like for endeavouring to lead for them, and to ask pardon of them for pleading no bounds. Let me therefore ask you, seeing you are so ready to bound the Magistrates Conscience, what bounds you will set to the peoples plea of Conscience? Some have thought themselves bound in Conscience to come into my Pulpit, and to hold forth to my Congregation, against my consent, and to set my people against me and my Doctrine. That which some time I have had experience of in mine own charge: when one in my pulpit, and in mine own hearing, did bid my Parishioners spit in my face, because I would not take the Covenant, or take part with that cause. Some have pleaded Conscience, and have affronted me in the Congregation, and interrupted me more then once in preaching the Word of God. Some have told me more then once, that they were bound in Conscience to pay no Tythe, as Jewell, &c. So that by these unbounded pretensions of Conscience, the Ministers of England may be at any time, or in any place, disturbed in their Ministration, and deprived of their lawful and just subsistence, and perish by the saddest death, which is starving, and the revenue of the Church may be wholly imbecill'd. Conscience hath been pleaded, and (if it be not bounded) will may be, for Mutinies, Sedition, Rapine, Murder, Parricide, Treason, and what not? Therefore will or will you, bounds must be set to the plea of Conscience, and then it will not be impossible to determine, what bounds must be set, and who must set them. Of which I would

would offer a free and moderate Essay, into I pray and encourage-  
ment to do it.

As to your *Mim*, you prove it thus: It is impossible to make all  
mens Consciences of one extent; therefore it is impossible to unite all  
mens minds into one Religion.

The Antecedent is disputable. There is therefore *Impossibility*  
*facti*.

*Logicum*: A thing is Logically impossible, when we cannot con-  
ceive it at all possible; as that any thing should be and not be at the  
same time.

*Physicum*: When a thing cannot be according to the *constituti*  
*Nature*, so that if it be, it is by a *Miracle*.

*Impossible Miracles*: When a thing is *possible*, but hath so many  
difficulties, that all considered, it seems impossible, or we are apt to  
call it so.

That *Impossibility* you speak of is not a *Logical* one, that is ab-  
solutely such; nor a *Physical* one, then it must be by a *Miracle*; but it is  
*Impossible Miracle*, which is only *difficile*. For it hath been done;  
as you may read, *Acts* 2. 46. They continued daily with one accord;  
and *Acts* 4. 32. They were of one heart, and one soul: And *S. Paul*  
exhorts not to a thing *miraculous*, much less Logically and absolutely  
impossible. *1 Cor.* 12. 13. that they should be  
as *1 Th.* 5. 14. as that  
men may unite into one way  
of *Worship*, two minds in  
and in the same judgement: And so else-  
where in Scripture.

Your Antecedent is answered: Your Consequent is flatly denied. For  
if we cannot bring men to be of one extent in Conscience, it fol-  
lows not, that men may set up as many Churches as they have per-  
suasions. Have not men all along, of several Judgements and Con-  
sciences in several things, yet lovingly and dutifully joyn'd together  
in one Church, and one Communion? Do not the *Dominicans* and  
*Jesuits* do so, as you your self instance? Do not the *Episcopal* and  
*Presbyterian*, that are any way moderate, do the like here at home?  
What a *Misnomer* of Churches do you plead for, and how miserably  
do you do it?

I had almost forgot to observe your proof of your Antecedent by a  
similitude.  
All mens shoes (say you) cannot be made of the same size:  
Ergo, Nor all mens Consciences of the same extent.  
There may, I confess, be some resemblance betwixt Conscience  
and

and *shoes*. For as some shoes are made of *stretching-leather*, so is Conscience too often; and your Clients Consciences especially, which you would have stretch in *infinitum*, to do what they please in separating, without controul. And yet a pair of shoes are like one another, especially if *upright* shoes; and so *upright* Consciences may be like one another; though you hold the contrary. Moreover, shoes, if they be not *strait tied*, are apt to go awry; so if some mens Consciences be not strictly look'd to, and tied, they will go wickedly awry. Lastly, as men have often *dirty* shoes; so they have foul Consciences.

But whereas you say, it is impossible that all shoes should be made of one size, I propounded the question to my Shoemaker: Who says he can do it; for it is but making them all on the same Last. There are in the Shoemakers shop fifteen sizes; would you have as many several separated Churches in England? The Consciences of too many of your Friends are, I doubt, of the *fifteens*; few, I doubt, of the *Childrens* threes. But I suppose you would have said, the same size will *not* fit every mans foot. We must then alter the similitude; and Religion must be the *shoe*, and Conscience the foot. And truly your Clients Consciences do sadly tread upon it, and trample it under them, as the foot doth the shoe. But (Friend) Suppose a man be troubled with corns, and his Shoemaker bring him a handsome, substantial, easie, neat pair of shoes, fit enough, but onely for his corns; must he turn them back? No, let him cut his *corns*. Let our Dissenters cut the corns of their Consciences; and our Religion will fit them very well. However, I hope you do not think a man may lay aside the Religion of his Countrey, being sound and good, as freely as a man may turn back his shoes to the maker.

You go on and say, the weak are not to condemn the strong, *We say so too*; not because you say so, but the *Apostle*. But doth it follow, that because men must bear with one another in *difference of opinion*, about indifferent things of which the Apostle speaks, therefore the Magistrate must suffer the people to set up as many Churches as they please? To use your expression, *net*her *new* nor very *proper*: this I am sure is not Gospel, and I hope will never be Law in our Nation.

"There is no *prohibit* (say you) of any Liberty of Conscience granted upon *Penalties*; for that unavoidably *establishes* a *faction*.

For answer, I know not what *prohibit* there are or may be, but I know there are *penalties* for such as refuse the publick Worship of God. Nor did those *Sages* that made those Laws (who were wiser then you or I) believe it would *establish* any *faction*; but did it to the honor of God, of Christ and his Church, to repress *faction*. This effect it hath had; and if it have not now, it may be either because the Laws are not executed, or the disease is grown so *mortal* and *epidemicall*, that the Medicine will not reach the cure. You write as follows:

"For it is natural to mankind to desire to be at ease, and to with (upon occasion) to endeavour its relief and redress from any grievances.

*Ans.* There are many things natural to mankind that must be cultivated, order'd, retrench'd, bounded and impeded. So must this desire of ease and redress.

1. This desire must not be a bad *cause*: As when a man is ill at ease, and under *grievance*, to see his neighbour thrive by him. *Perillus sedit et alienus semper in arce*; *vincimus, pectus grandis, ubi habet*.

2. It must not be by *bad* means: As when men cannot have what they call liberty of Conscience, to *munify*, and *strengthen*, and become *sedition*. You add:

"It is natural for others, that reap benefit by the depression of others, to strive to continue them in that oppressed condition.

*Ans.* No benefit is reaped by the depression, but *stubbornness* of others, if any benefit be reaped. But you herein do both un-dutifully and uncharitably *asperse* the Government: As if in making *Penal Laws* against *Schismatics*, they had not any intention to *reclaim* them, but to make a *gain* of them. Whereas the greatest gain that can accrew to the State, is their *Reclamation*. And for the term *Oppression*, you make a very improper use of it: for when Offenders are justly and duly *punish'd*, they are not *oppressed*.

"From

"From hence (say you) arises *anger*, *hatred*, *malice* and all *uncharitableness*."

*Ans.* I thank you yet for a piece of the *Letanie*: It had done well, if it had been more *patly* applied. But if your Letter prevail, we must be forced to *alter* our *Letanie* in one place at least; viz. *From all false Doctrine, Heresie and Schism*. For if the Magistrate will by Law, or Suspension of Law, allow Heresie and Schism, he will never suffer us, much less command us to pray against it.

To conclude; this *anger*, *malice*, &c. will be on *your* side, not on *ours*: and so we fear not the destruction you threaten. We pity you, but are far from *hating* you. But now you give us a Text of Scripture.

"If a Kingdom be divided, how can it stand?"

*Ans.* I hope this Text is none of the *corrupted* ones, or *subtly* ones either you talk of: But is by you very unluckily quoted for your own cause. For if a *Kingdom* divided cannot stand; a *Church* divided cannot stand: If opposite Churches be permitted, it is a divided Church; ergo, if opposite Churches be permitted, it cannot stand. Here follows a piece of *Logick*.

"As all things *different* are not *opposite*; no more is all *distinction* a *faction* division, and destructive to the being of Government."

*Ans.* I see you have got a *spring* of *Peter Ramus*. *Dissentanea sunt diversa vel opposita. Opposita sunt disparata vel contraria*. What of all this? and what makes it for you? Our Congregations are onely *diversa*; they differ in place, in greatness, &c. But your separating Churches are not barely *diversa*, but *opposita*; and not onely *opposita disparata*, but *contraria sibi ipsis & nobis*. They consist not onely of men of *contrary* judgements, *contrary* affections and professions; but they have *contrary* Doctrine, and *contrary* Discipline. Yea, as *contrariando mutuo se pellere*; so do ours and the separated Churches. They will not *communicate* with us, pretending against mixt Communion, and the like; for this cause we *Excommunicate* them, and that most justly. For theirs is the fault, and at their door it will lie at this day, and at the day of doom. We do not divide from them, but they from us. And if it be not a *faction*, or rather a *swarm* of factions you plead for,



tell us what a Faction. He now gives the Member of Parliament a notable Observation from the Members of Parliament: And thus he treats.

All you make but one Parliament: personal quarrels may ruin you, not personal distinctions.

*Ans.* Between us and the Dissenters is more then a bare distinction; has you heard just now. But suppose, (to bring it home to the case) the Parliament-men should do as your Dissenters, separate themselves into parties; and those parties to choole every one a Speaker, and refuse to sit in the House, and to debate, vote or pass acts with them that keep to the House, and to the true Speakers. Would not this ruine the Parliament, think you? What a gross passage is this to affirm, that the difference twixt the Separatists and us is *no more*, then is betwixt the Members sitting in the High Court of Parliament? Now follows his Conclusion:

“What way is then best, but to allow each Church its several way of Worship?”

*Ans.* That is, what way is then best, but to suffer Christs seamless Coat, yea his holy Body the Church, to be rent in pieces? What way is best, but to let divisions, which Christ and his Apostles did so frequently condemn, to be by a Law establish'd? Those Worthies no doubt know a better way then you do, or I can or dare prescribe. Pray tell me, would you have them by a Law, flat contrary to the Apostles Rules, and the current of holy Scripture, have the work of *Ordination* both frustrated in some, and laid aside by others?

By your factious project, men never ordained, onely esteemed by their hearers *Gifted Brethren*, shall be allowed to teach in open Meetings: And they that are ordained, and have been from their youth, with much charge and labour, and by many Prayers and Supplications fitted for the publick, shall be past by and laid aside. For let separated Congregations be once but connived at, these mischiefs will follow. 1. Many people that are wavering and unconstant; and have itching ears, shall fall off to them, upon curiosity. 2. Many that have got a little knowledge, and grow proudly conceited of it, shall joyn in with them, out of hopes perhaps to be Teachers; *Faction* being still the daughter of *Pride*.

3. If any be covetously bent, and is loth to pay his Tythes, or other duties to the Church; and is for that reason either checked, threatened or sued by his Minister, the next news will be, that he is become a Meeter. 4. If a man be reprov'd for a sin publicly or privately, in *revenge* he hath left the Church, and become a Sectarian. So that whilst some separate out of ignorance, others out of *wavering*, some out of *pride*, others out of *concupiscence*, some perhaps by *intisement*, others out of *revenge*; the Parish-Churches shall in a short time be emptied, and (which is the grand design of *Rome*, and by them expected to be brought about by this very means) the National Church of England wholly ruined. These Lay-Teachers having got some Texts of Scripture into their heads, as if it were enough to make a Divine and a Teacher, to be able to quote Scripture, although they have no assurance how the Translation (beyond which they look not) is in every thing agreeable with the Original, gain so much upon the weaker people, especially the weaker sex, that they wonder at them, and take them as the people did *Simon Magus*, for the great power of God. God deliver us from such Establishments as you wish for. Let us now hear a little more of you.

“Which kind usage, with moderate endeavours, not imposing general Opinions, may in time (as it was of old) prevail to reconcile differences.

*Answer.* You should have said, with *other* moderate endeavours, else it's scarce sense; for is not *kind usage* a *moderate endeavour*? And what general Opinions mean you? Doth our Church impose upon the Members of it Opinions general or special? The Clergy onely excepted, and some to be admitted to certain Offices and Priviledges, what is there that any men or women are forced to subscribe or profess? except the Apostles Creed, be in your esteem a general opinion, as before it was *dubious*. And I pray you shew its out of good Antiquity, where and when it was, that allowing several Churches their way of Worship, reconciled differences. Here follows fine work.

“Thus the Millenaries of old, and Fifth-Monarchy-men.

Now God forbid. *Millenaries* indeed of old there were, but *Fifth-Monarchy-men* are a new brood. This Writer hath a fine way of jumbling things together. As before he jumbles private Opinions

inions

notions and Churches; as if the permitting or conniving at private Opinions and Persuasions, were a permitting several separating Churches; and as if prohibiting Conventicles, were a prohibiting private opinions. The Millenaries or Chibasts were perswaded that Christ shall reign personally on earth a thousand years. But the Fifth-Monarchy-men, however they profess the Millenary Doctrine, are a dangerous Tribe, which the Millenaries never were. They hold, and have openly in print avouch'd it (I am afraid to name it) that all Authority and power is to be pulled down at present, that Jesus Christ may reign; they mean, that they themselves may reign: A Sect not only most justly odious to all Princes and inferior Magistrates, but to every just man, true Christian, faithful Patriot, and loyal Subject. But what is this that follows?

“So it was with Mr. Mede and the Church of England.  
 Answ. *De mortuis nil nisi bonum*, much more *nil nisi justum*: Wrong not the dead. What inclinations soever Mr. Mede had to the Millenary opinion, he was no Fifth-Monarchy-man. I knew Mr. Mede from the year 1621; that is, eight and forty year since, and have been sometimes in his company, our Colledges being neighbours; I have seen and read several of his Learned Books: And all that knew him, know he was always not onely a *man*, but a *zealous* son and Champion of the Church of England. His Learned *Diatribes* speak the same sufficiently, particularly on 1 Cor. 11. 22. and on *Eccl. 5. 1*. But your words imply as if he had been of another persuasion, onely did Communicate with our Church. *Christ's-Colledge*, and the whole University of Cambridge knew him better then you. More of your stuff follows:

“Thus the baptized Christians made one Church.  
 You mean in the first ages: And then I pray you tell us what Anabaptists were then, except the Donatists may be called so? And were they not gross Separatists from the Catholick Church of Christ? But how excellently do you fight against your self? you plead for separated Churches, and that they should be free not to Communicate with us; and yet instance, or endeavour to instance, that the Baptized Christians and Anabaptists, the Judaizing Christians and Gentiles, the Arrians and Trinitarians (you might better say the *Orthodox*) communicated together.  
 Which

which is just as if a man should plead for the Communion in one kind; and to make that good, should bring instances out of Antiquity, that the Christians did still communicate in both kinds.

Trouble not your self to plead their Communicating with us. You know well enough, that we refuse men of no Persuasions to joyn with us, they holding the Foundation, which is Christ the Son of God; God and Man Crucified for sinners, and risen and ascended, &c. they also not propagating, but keeping to themselves their persuasions. It is *they* that refuse us, *not we them*: And let them be *Pharisees*, and this breach be upon *them*. For my part, had I in my Parish any one that desired to joyn in Communion, though for his opinion he were Anabaptist, Quaker, or the like; one that did not seek to leaven my Parish, or otherwise scandalous, I would cheerfully admit him, with the leave of Authority: And however I might privately endeavour to rectifie his judgement, I would forbear in preaching, so much as to *raise* any of their Opinions. You have been in the premises but an ill Advocate, and deserve not your Fee. You go on.

“And it is odd, that the Church of England should suffer our Tutelary Saint to be S. George that *Arrian* Bishop, and not allow the Communion of any favour to an Anabaptist or Fifth-Monarchist.”

*Answer.* You are out here again, as in the rest. For, 1. The Tutelary Saint of England, was not George the *Arrian* Bishop, but S. George the Martyr, that Noble *Tribune*, under *Dioclesian* the Emperor: That *Heretical* Bishop was more fit to be the Tutelary Saint of such Hereticks as call themselves the *only* Saints.

And for the Church of England suffering S. George to be our Saint to be odd: Methinks this is a very odd passage.

You know the Church of England neither *expects* nor *accepts* of any *Tutels* from the Saints departed; *only* she acknowledges, that our Forefathers had an especial esteem for S. George as a Tutelary Saint; and in compliance with Antiquity, as far as she may, she alloweth of those Solemnities that are used in remembrance of him. Nor can you say, that the Church of England allows the Communion of no favour to Anabaptists or other Erroneous persons. For if it be *only* private opinion and no more, she debates them.

them not of Communion; if it be external profession and practice, she without penalties accepts of their repentance and return to the Church. Now follows another piece of your Politicks.

"Such a Communion were to be wish'd, and the way is to allow each Church its several way of Worship.

*Ans.* Indeed a most excellent way to make us all of one Church, and that is to allow men to make several Churches; and to joyn us all in Communion, is to allow faction. For example, that you may joyn two in marriage, you must break off the match; the way to preserve the Town, is to set it on fire.

But here are two very prudent Cautions put in, if you observe them narrowly.

"1. That every several Way maintain their Ministers.

*Ans.* Their Ministers! What Ministers have Anabaptists, Quakers, and such Dissenters? Their peoples hearing them makes them not such. And what talk you of maintaining them? would you have them depend upon their hearers? Their very hearers will tell them they must be Independents, and work with their own hands. Your next sage caution is,

"2. That odious names be prohibited, as the names of Heretick and Schismatick were by Queen Elizabeth.

Let the *things* cease, and the *names* will cease presently. But if the *things* continue, the *names* will. How shall we distinguish betwixt the several Churches dissenting from us? A Congregation being of the Independent Way, is an Independent Congregation. You are a very friendly man; they must be allowed Churches as well as the Protestants, but they must not be called as they are. Would you have Farmers, and such as keep Bees, not onely to hive their Bees, but their Wasps? And when they have so done, if it were possible, they must not be called an hive of Wasps. And pray observe here again, how well you compare things, and how notably you plead for Friends; Queen Elizabeth would not suffer Papists to call those of her own Religion *Hereticks* and *Schismaticks*, as they were wont, and as indeed they could not justly do; ergo, we must not call them so, that have left and scorn our Religion, although we may justly. Ours from Rome is no Schism; the Fanaticks from us is. Is there any consequence in this? But you are not onely for Liberty of Consciences, but of Consequences,

not



not caring how ill and loose they be. Here now follows another remnant of Fustian.

"This course hath succeeded well, for under it Religion grew, and whilst Religion was no mans Interest, it was scarce any mans Hypocrisie."

*Ans.* Did Religion grow in Queen Elizabeths time, by giving way to Schism? What Schism did she give way to? Nay, what Schism did she not punish? Tell me where and when she allowed one Dissenting Congregation?

\* Your *Apoheism* also will prove a kind of *Solécism*. For what is it to have Religion our Interest? Is it not in your sense, to serve a mans turn upon Religion, and by that to further carnal or worldly designs? and is not this the same with Hypocrisie? Your *Gambler* then is this? When Religion was not mans Hypocrisie, it was no mans Hypocrisie. Besides, how comes this wise sentence in here? Doth every one that submits conscientiously to the Churches Government, make Religion his Interest, and turn hypocrite?

"When Religion had no other Recommendation but its naked self, such as embraced it, did it cordially."

*Ans.* Must no man then recommend Religion from other reasons? Doth not St. Paul say, *Godliness is profitable for all things, having the promise of this life, and that to come*? Nay, may not the Magistrate make some use of his power to bring men into the way to find the truth? Must the examples of David, Solomon, Josiah, Jehoshaphat, and other godly Kings, be of no value, who commanded the observation of true Religion? Let's hear some more.

"Nor was it ever demonstrated, or can be, that the use of this Liberty did ever introduce such Factions, as are inconsistent with Government or Monarchy."

*Ans.* Nor can it be proved then, that the Sun is up at Noon-day. Was this our Writer all the late times asleep, or a Traveler in *Terra incognita*? Did not the profuse Liberty from 1642, or thereabout, to 1660, introduce and nourish those Factions that destroy'd both the most Excellent of Governments in the

World, by King and Parliament; and one of the most *Glorious* Monarchs that ever wore Crown?

"And if it were only the abuse of it, let us look to that, —

*Usus non propter abusum tollendus* — The *Scythians* may plant Wine, though it make them drunk.

*Ans.* Who must look to that, the *Libertines* or the *Magistrate*? If the *Libertines*; as *Libertines* they are not to be trusted. If the *Magistrate*, then your cause falls; for he is to restrain Liberty. *Usus non tollendus ob abusum* holds only in things good or tolerable; which your Liberty of Conscience is not yet proved to be. Wine is Gods good creature; and may be used, though abused. Your Liberty is not a Plant of Gods planting, and must be rooted out. But whereas you say the *Scythians* plant Wine, instead of planting Vines; I think they are drunk indeed. However, we will allow you a Trope, such a one as this: My Friend hath planted his Orchard with Ciders; that is, with Apple-trees. If your Letter had not been in the Press, your Liberty of Trooping had been less tolerable.

Now let us hear a weighty Exhortation to our Governors, in these words:

"Let us in our Laws be as tender of mens Consciences, as our Common Law of their lives, &c."

*Ans.* I think they are properly called Statute-Laws, that concern Life and Death. But Liberty of Conscience will not only make and marre what Laws it pleases, but give Laws what names it pleases. The Paraphrase upon your Exhortation is no more but this: Let us make (I hope you are none of the House) such Laws as may give Liberty to mens Phancies, Passions, Lust, Malice, Pride, Revenge, Sacriledge, Murther, Treason; for these and such things have shelter'd, and may shelter themselves under the Plea of Liberty of Conscience; and this must be done, because our Common Laws are tender of mens lives. Let us hear what you mean.

"Which takes care rather that a thousand Criminals escape, than one Innocent be destroyed."

*Ans.* This must be then, when some foul crime is committed, and a thousand are suspected; and the true guilty person cannot be discovered. Else our Laws do not suffer Criminal persons to

escape,

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escape, to save the innocent. But here is no concluding Argument to conclude your Letter withal: The Law, when the guilty person cannot be found out, lets him escape; ergo, The Magistrate must let up by Law, or permit opposite Churches, and to establish, or at least permit Rents and Schisms in the Church of Christ, which is at the least to permit things Criminal and unlawful.

Such are the Arguments we have had from you all along: And now having answered what you have to say for your Friends, and their Cause, I shall take notice of some by-passages in your Letter, and to conclude.

Page 1. You begin your Letter with a piece of *State-Disparage*, and tell us:

"That it were better to study how to advance the Glory, Riches and Power of the Nation, then with so much distraction labour to preserve its being."

1. I take you by your Letter not to be a man fit to deal in State-affairs, and therefore it matters not what you wish.

2. I hope the condition of the Nation is not so desperate (setting aside her sins, for which I hope God will give repentance and pardon) as to be distracted how her being should be preserved: It is true indeed, your Clients are her greatest distraction now, as her destruction once. But God be praised, she is not yet under distraction or despair. But you would persuade the World, that although the Nation is again lately settled upon the just and ancient Basis, by a *Merciful and Wonderful Providence*, yet now she is at her wits end.

3. You do in effect charge those that sit at the Helm, that they do not, or have not endeavoured to advance the Glory, Riches and Power of the Nation, or that except they put your Design of Liberty of Conscience in execution, they do it not.

4. I must tell you, this your Design is more like to be the Dishonour, Poverty and Weakness of the Nation, notwithstanding any thing in your Letter to the contrary. In the next Paragraph you write thus:

"I am apprehensive of the danger of a Change."

*Ans.* Why then do you plead for so great a change, as must needs endanger Church and State?

I am sensible of the *House's* reputation, which may suffer in rescinding their own acts.

*Ans.* Why then do you perswade them to rescind the Act of Uniformity, and other Acts tending to that purpose: which they must do, if they grant your Liberty.

I have made some reflections upon the parties which may endanger the Kingdom by their factiousness.

*Ans.* Oh Sir, you should not have made reflections upon them, but refractions; for they are a Refractory brood. Indeed you reflected upon them to some purpose, when you gave them a slap with a Fox tail, and compared them to *Sampson's* Foxes. But if there be a factious party so dangerous, I marvel such an honest man, as I would have you to be, will plead for them.

I have all just respects for the National Church of England, in its present Constitution.

*Ans.* Why do you then plead so terribly for your most bitter and sworn Enemies?

What mean you by *just respect*? Either you are a Son of this Church, or not. If not, who can tell how far your *just respect* reaches? If so, there is more than respect due, viz. love and duty. I hope a Child owes more to his Father, or Mother, than *some respect*. I suppose your *just respect*, is just none at all. An additional novv followvs:

That holy Synod adds, What you would not that others should do to you, do not you to others.

*Ans.* These words are not to be found in *Mat. 15*, which speaks of the holy Synod. If this be not a corrupting the Text by you, it is an addition to the Text, which is as dangerous. Indeed *Vers. 10*. speaks of not laying on a burthen, viz. Circumcision, which neither they nor their Fathers were able to bear. But from hence you shall never be able to prove your Liberty of Conscience. It followvs not: The Apostles and Elders would not lay upon the Converted Gentiles Circumcision, as having been burthenfome when in force, and novv to be in force no longer; therefore, The Magistrate must not by the gentlest means,

force

force his Subjects to it's Ordinances of Christ, whose rule is  
*easy, and burden light*, and which shall continue to the Worlds end.  
 And as to that holy *Game* of our Saviours, which is the Law  
 and the Prophets; *Quid vobis vis tibi fieri, alteri no. Recipis?* It  
 holds in *Communicative* or *Collateral* Justice, not in that which is  
*distributive* or *descending*. For example; it follows not, that be-  
 cause the Magistrate would have the Subjects pay *tribute, homage,*  
 and honor to him; therefore he must pay the same to them.  
 A Master would have his Servant wait on him, go on his er-  
 rands, clean his shoes; must he therefore do the like for his  
 servant? The Father would have his Child kneel down and  
 ask him blessing; must the Father therefore ask the Child blef-  
 sing? The Governor would not have the people deprive him  
 of his Liberty in Religion; must he therefore give them what  
 liberty they please?

In page 8. I find a pretty passage, in these words:

"The particular passages I would recite more, were there not  
 "a great deal of *Pedantry* in quoting Latine.

*Ans.* It seems you thought *Pedantry* a pretty word, and w.<sup>s</sup>  
 resolved here to bring it in, though with no propriety, and no  
 purpose. For what is *Pedantry*? is it not Boys work? What,  
 because Boys at School construe, make and write Latine, is it  
 therefore *Pedantry* to quote a Latine Author in his own words?  
 Is quoting Greek also *Pedantry*, because Boys learn Greek at the  
 Grammar-School? But before this they learn English, and to  
 write an hand, which is more properly *Pedantry*: Why then do  
 you practice the trust *Pedantry*, by writing an English Letter?  
 Besides, you herein charge the Learnedst men in the World with  
 it, such as *Selden* and *Grotius*, who were very copious in Latine  
 Quotations, whose Learning you acknowledge. Thus I have run  
 through all your *Pedantry*. I have but one thing more to do;  
*viz.* To retort all your main Arguments upon you, and so to  
 leave you: Wherefore I thus argue; If the Governors of *Israel*  
 permitted not the people of *Israel* to set up amongst themselves  
 divers opposite and separating Churches; if there be no example  
 of the like, from the times of *Zorababel* down to *Herod*; no ex-  
 ample of the like in the Apostles time, nor in the best times af-  
 ter; nor so much apparency of any such thing as of the contrary

in



In the times of the Christian Emperors; if the means used to bring men to Uniformity, have been some of them good and effectual; if the uniting mens minds into one Religion, is not a thing Morally impossible: Then neither ought you on any one Head or set for such a Liberty of Conscience, as extends to the setting up of separating, opposite Churches.

But all the premises are true;

Ergo, The Consequence following upon them; and mentioned before, is true also. And so

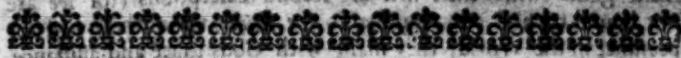
## Parent.

In page 8. I find a pretty passage in these words: "The particular passages I would recite more, were there not a great deal of Liberty in quoting Latin."

What! is it not your thought, that a pretty word, and a word related here to being it in, though with no great force, and no purpose. For what? Liberty, is it not boys word? What? because Boys at school continue make and write Latin, is it therefore Liberty to quote a Latin Author in his own words?

Is quoting Greek and Roman Authors, and boys Latin, and to Grammar-schools? But where did they learn English, and to write in that, which is more properly French? What then do you practice the most Liberty by writing an English Letter? Besides you have change the Latinness in the world with it, such as Sakes and Grooms, who were very copious in Latin Quotations, whose Learning you acknowledge. I am that will through all your Liberty, I have but one thing more to say.

To recite all your main arguments upon Liberty, and to leave your Whetstone I thus argue: If the Government should hinder not the people of this to set up, amongst themselves, divers opposite and separating Churches, it will be no example of the best, from the times of Sakes and Grooms down to the present, of the like in the English tongue, for the Government set up to maintain any of my last things of the contrary.



# POSTSCRIPT

## To them of the Separation.

**I**N those Discourses that we have with you in these times, we find that ordinarily you alledge three things for your desired Liberty to separate from the Publick Worship by Law established.

1. That ye cannot comply with the *Liturgie*, or the Orders of *Standing, Kneeling*, and such-like things prescribed therein. 2. That ye cannot Communicate with *mixt Assemblies*, where people of prophane and loose conversation do Communicate. 3. Ye lay great blame upon the *conversation of the Clergy*: How justly, we shall see in the sequels.

As to the lawfulness of the *Liturgie*, and whatsoever is required of you therein; so much hath been lately written by several Judicious and Pious men, that I know not what need more to be said. And as to the lawfulness of communicating in *mixt Congregations*, so much hath been publish'd by divers Divines; some in the latter times of *Queen Elizabeth*; many in the times of *King James* and *King Charles the first*, of blessed memory, that a man would wonder that any should stick at Communion with us.

If therefore any of these Dissenters have any Arguments to make good either their first or second Exceptions (for we are not bound to find out Arguments for them) upon their first appearance in the World; they shall, with Gods grace and assistance, find a quick and satisfactory answer.

Only at present let me say, it's strange people should find fault with, and disobey the very Laws to which they have obliged themselves. For *these* things aforesaid, are ratified by a *late Act of Parliament*; and these *Dissenters* being of the *Commons* of *England*, are represented in Parliament by the *Knights and Burgesses* that appear for them; so that the consent of *these*, includes the consent of the *other*. Besides, therefore the *impiety* of disobeying the *Laws* quickned and confirmed by the *Kings Sacred Majesty*; there is added *absurdity* and *iniquity* to oppose the *Laws* themselves have *virtually* made. *Saint. a. 18. If I build again the things I have destroyed, I make my self a Transgressor.* In like manner, I make my self a Transgressor, if I *destroy* the things that I have *built*. I now make return to your third Exception.

As to the blame, or aspersions rather, ye lay upon the Ministers of the Church of England in your talk and discourses, in your private Exercises and secret Libels: Let these things following be well vveighed.

1. Ye cannot more abhor any impiety or irregularity in men of our Function, then *we our selves* do. For *we* are bound by the Will and Commandment of God, by the Laws of Christ, by the Canons of our Church, by the nature of our Function, by our own personal promise at our entrance, for the good of souls, for the honor of the Church, and the glory of God, to be *examples* to the flock, *examples* in Conversation. We must be *Sal mundi ob sanam doctrinam, & lixe mundi ob exemplum virtutis.* in English, *Sal mundi ob sanam doctrinam, & lixe mundi ob exemplum virtutis.*

2. IEGs in your ~~common~~ and ~~unlawful~~ practice, to search out and blaze about in Patquills and other ways the blemishes of any of our Ministers. Yea, it is great ~~ingratitude~~, seeing that by the Piety, Learning and Industry of our Predecessors, instrumentally the Scriptures have been Translated, and brought to

your knowledge: Yea, by many of us at this day explained and interpreted sound and profitable for you. And if you depend upon our Translation, why do ye reject our interpretation? The people of other Nations deal not thus with their Clergy, to vvhich ours is not inferior.

3. By this means ye give shameful advantage to the Common-Enemy, vvho have some colour to upbraid us, because ye do it. Thus ye put swords into their hands to fight against us. Thus vvith Ham, ye tell of your Fathers nakedness, vvvhich ye should go backward and cover: Ye are herein too instrumental to Satans project. *Hic enim est alius Satanae, querere aliquid viti in Ministerio quod in Evangelio infamiam redundet. Nam, non consecutus est ut vilescat Ministerium, perit spes omnis profectus.* Calvin 2 ad Cor. cap. 6.

4. When (to use the vvords of the Psalmist) ye have search'd out iniquities, and accomplish'd a diligent search; When ye have taken the most exact and severe notice of our conversation that ye can, we doubt not but that both in City and Countrey it vvill appear, that the major part are not guilty of any evil course of life (vvvhich ye must prove, if ye presume to tax the Function, the major part giving the Denomination.) Nay, I hope not one in twelve will be found to come under just censure; and if it vvere so, that is no more a reproach to the rest, then Judas vvvas to the other eleven.

5. If a Minister have at some time fallen into some sin misbecoming his holy Calling, and live not in it, and after vvalk more exactly; this is not to be laid to his charge, much less to the rest of the Ministry for his sake. Peter once denied his Master, yet recovering out of sin, he recovered the honor of a faithful and eminent Disciple, and Apostle of Christ.

6. A Tree is known by his fruit: But then, 1. It brings forth that fruit ordinarily. 2. It maintains, nourishes and holds forth that fruit. As to the first; the sin of Murther vvvas not ordinary vvith David, nor his practice. The sins of Covvarding and denial of his Master, of Cursing and Swearing, vvvere not Peters practice; nor vvvas Drunkenness the practice of Noah: Therefore not their fruits. And as to the second; none of our Ministers, I hope, do or dare uphold or maintain any vvay of Wickedness, but condemn it.

These are the things which we should be careful to avoid; as suppose it was for Oath-breaking, Sedition, railing Com-  
bustions, Disloyalty, all breach of Charity; for Divisions and Se-  
parations, laying aside the holy Sacraments, sitting in, or encou-  
raging of Sacrilege, Confusion, Irreverence and Disorder; al-  
though they plead for them under other names and notions.

7. Ye have made it your business to render us odious: We can  
no way please you. If we live as becomes our Calling, then ye  
say, though not openly, Oh, that mans good conversation, renders  
him the more dangerous Enemy of Jesus Christ; ye should say,  
of us that divide Christ. Ye will neither dance when we pipe,  
nor mourn when we weep: You know what follows.

8. Suppose there were more and greater scandals given by the  
Ministers then is, or I hope ever will be; this is no ground for  
the people of the Lord to forsake their Ministry, much less to  
set up Ministers of their own making and allowance; and not  
by the Ancient, usual, Scriptural, Lawful way of Ordination.  
The Scribes and Pharisees did not well; yet sitting in *Moses* his  
Chair, Christ commands his to hear them. And in the times of  
the Law, when Priests were never so bad, when *they said not where*  
*is the Lord, and knew not God, but transgressed*; Jer. 2. 8. when  
*they violated Gods holy Law, and profaned his holy things*; Ezek.  
22. 26. yet we read not that the people presumed to set up Priests  
of their own making, and from amongst themselves; no, nor the  
Princes, except *Jeroboam the Son of Nebat*, who made *Israel* to  
sin; and he made Priests of the lowest of the people.

9. Where such people have a prejudice against us, either for our  
Ordination, which is by laying on of the hands of the Bishop  
and Presbyters (which yet is after Letters Testimonial, and Exa-  
mination;) Or for our Sustainment, which is mostly by Tythes:  
Or our Education, which is, or should be in Learning; they  
willingly pass by what is good, and search and hunt for some  
evil, though an hundred miles off.

The Laws and Canons of our Church are strict against  
whatsoever may give offence in the Ministry. Canon 34. He that  
is to be ordained, is to have Letters Testimonial of his good con-  
versation, either under the Seal of some Colledge in one of the  
Universities,



Universities, or of three or four grave Masters, and other credit-  
 ble persons, who have known him three years before. And *Can. 75.*  
 they are forbidden, (except in case of honest necessity) Taverns  
 and Alehouses, and to board or lodge in them: They are for-  
 bidden Drinking and Riot, Dicing and Carding, and all unlaw-  
 ful Games, and any evil Conversation, under the most severe Ec-  
 clesiastical Censure. To which I add, that the Reverend Gover-  
 nors of our Church do upon all occasions testify (something I can  
 alledge by what I have heard from the lips of some of that Vene-  
 rable Order) their abhorrency of any evil behaviour in the Cler-  
 gy; and that they are ready, upon due cognizance, to use the  
 greatest severity in such cases. But to what end should I apply  
 my self to you any further? It is *labor cassus* to dispute against  
 three things; Passion, Conceit, and Interest. If ye will bid me  
 God speed, I will bid you

*Farewel.*

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F I N I S.